

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS YIN'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAUL."

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EVIDENCES OF CHRISTIANITY.

SERMON 2.
ON INSPIRATION.
BY W. I. REESE.

TEXT. "God, who at sundry times, and in divers manners spake in time past to the fathers by his prophets, hath in these last days spoken unto us by his Son."—Heb. i. 1, 2.

In advancing from the first subject, labored in the previous discourse,* we must keep in mind the evidence there adduced, demonstrating the existence and attributes of an infinitely wise, powerful, and benevolent Being, to whom the performance of every thing consistent with his perfections, is not only possible, and highly probable, but also rationally to be expected; yet in such a manner as not to surprise and bewilder the intellectual faculties of man. The order, the ease, and the harmony with which the material universe is governed and directed, are still understood as having an ample share in making divine communications. Every thing in relation to this subject should be considered as conducted with the same ease with which man is enabled to perform muscular motion, or make articulate sounds. For surely it can require no effort on the part of Almighty power to accomplish it. Inspiration may therefore be consistent, in every sense of the term, with the eternal order and operations of a wisely administered government,—and though it have been at various times, and in different manners, no change is implied in the mind of the Eternal, any more than there is in the circumstance that Christianity was not propagated in North America till after the fourteenth century. What seems to obtain with many, is, that, because we cannot fix, or imagine a beginning to the thoughts and designs of the Almighty, there can be no time in which his work was not complete, nor any particular time, therefore, when it was accomplished; or in other words, because the Deity is perfect in his nature, and infinite in all his attributes, all things must have been done at once, without any respect to time. No injury certainly can arise from the admission of this argument; and scepticism could find no hold here were the subject continued to its legitimate conclusion. Grant, then, that all the works of God, including every thing in, and relating to, the material, moral, and spiritual universe, were done at once, without any particular respect to time, as relates to God himself, and that all things since have been carried on by the use of means provided from the beginning: it would not follow from this, that every work or design, was or necessarily ought to have been manifested at the same instant. This is true in relation to some material bodies of the greatest value and importance to mankind; of gold and other minerals, which have every appearance of being formed, at least in part, of the liquid air. Yet it is doubtless true, that all the properties of these existed before their formation. All the plans and designs of infinite wisdom, and benevolence must be as eternal as the Divinity himself; yet these were not then necessarily manifested in any visible works, nor can we confine his designs and operations to earth alone, though this is the sphere of our action, and inquiry, and the scene of our concern in the happiness of our fellows by the assistance of divine communications.

At present we must keep entirely aloof from the scriptures in attempting to shew the consistency of divine inspiration; for this must necessarily precede the use of such evidence.

My first proposition, then, is, that such inspiration is possible. To allow the existence of an all-perfect Being, and deny him the power to convey a knowledge of himself to his creatures, in any manner he pleases, would be to argue extremely absurdly. Every thing in agreement with his nature, is, to say the least, possible. And if such a revelation could have a tendency to benefit the creatures of his power, it comes within the compass of possibility, to say no more. We cannot, with any certainty account for the manner in which ideas are impressed on the human mind by means of visible objects, producing sensation, thought and motion; or exercise of both body and mind; yet we know that ideas are communicated to our minds in some way or other, and this knowledge of the fact has always satisfied us, if for no other reason, because we could know no more in relation to it. Why then should any hold it impossible that divine inspiration could be effected? Should it be allowed, that such inspiration is possible, but at the same time improbable, its possibility is all which at present I am contending for. But if there be any well substantiated improbabilities attending this subject, it is at the same time, and in the same degree, impossible. For its possibility, viewed in connexion with the nature and perfections of the divine Being, renders it extremely probable.

Visible signs, without the aid of a voice, made to another, will communicate an idea of what is meant by such signs; and there is no hesitation in complying without further inquiry. A wish or request conveyed in writing to a friend who can recognize the hand, will satisfy him both of the ideas expressed, and of the person making the communication. But an audible voice, expressing distinct and intelligible ideas, is often no more effectual in conveying a right impression of our meaning than either of the former methods.

It is repeatedly said in scripture, that the word of the Lord came to the prophet, or the person professing to be inspired; which, if we examine the subject closely, will be perceived to bear some analogy to our own method of communicating ideas to each other. For example, in conveying our thoughts to any one, we do it in such a manner, by words or significant emblems, as, by the organs of seeing or hearing, will make a sufficient impression on the brain of him whom we address, to give him a distinct idea of the words we speak, or the signs we make; and the impression thus made on the brain will communicate to the mind of the individual our own thoughts and designs. So, when He, to whom all things are possible, sees fit, in the unerring course of his wise provisions, to add to the sum of men's knowledge in the revelation of his will and purpose, "it seems only necessary," that, by a suitable combination of circumstances, which in respect to himself, occur in uninterrupted order, to make an impression on the brain so as to give the inspired person a clear and distinct idea of what he would make known; and to accompany that impression with a convincing sense of the Being who calls him to speak and to act. There is nothing which we see, or hear, or have a description of, which leaves us destitute of ideas; and our faculties enable us to judge whether they are just or unjust. And we need not imagine that the mind, directed by divine influence, is deprived of its powers, but left in the possession of its natives strength, to judge of the impression which may be made. Now we ourselves can arrange and combine circumstances so as to give a discerning individual a distinct idea of our meaning, without a single letter, a voice or our personal presence. We could set up such a monument or object as to give him a consistent notion of what we desired to have him do. And if this can be done now, as all emblematical communication is nearly superseded by other methods of conveying our thoughts, it is certain it could have been done in the days of the prophets. For then, almost entirely, they conveyed their thoughts and instructions under the emblem of some visible object which they carried with them. I will cite a few instances to illustrate my meaning: Jeremiah, (Chap. xxiv. 1.) is instructed to predict the fate of the Jews under the similitude of two baskets of figs, one good and the other bad, and the fate of Zedekiah and his princes who procured their captivity by their evil conduct. Finding these figs before the temple of the Lord, and being acquainted with the circumstances of the people, and the affairs of the nation, as he naturally must have been, it is not difficult to conceive, that he was influenced by a divine impression by the means of these circumstances, to foretell the truth concerning them. Ezekiel, (Chap. xi,) who lived before, and at the time of the captivity, represented the evacuation of Jerusalem by the Jews, under the similitude of preparing his own staff for remembrance, in the sight of the people; and showed the extremity of their condition, by covering his face, and digging through a wall to make his escape. Thus he was a sign to his countrymen, without uttering a syllable; and without any doubt conveyed all his meaning distinctly. And, that, by the medium of such circumstances as there presented themselves to the mind of the prophet, the Almighty could and did impress him with a knowledge of what would follow, it would be presumption to deny. In like manner examples occur, which it would be tedious and useless to collect, showing particular circumstances, significant in themselves, which were used as means, through which to convey understanding impressions to the minds of the prophets concerning the will of God, and of future events. Now allowing these things to be probable, and not unreasonable, we will ascend the scale of inspiration still farther.

When Abraham interposed on behalf of the people of Sodom and Gomorrah, who had become corrupt to an astonishing degree, he petitioned Jehovah for the preservation of such as might be among them not deserving the punishment about to fall on the people. He said, perhaps there are fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? And the Lord said, if I find in Sodom fifty righteous within the city, then will I spare all the place for their sake. Gen. xviii. 24, 26. In this case, all that was required, was to produce such an impression on the brain as would create in the mind of the patriarch the ideas recorded as the answer of God. And in descending from fifty to ten, the same reply was given through-

out. When the same patriarch was commanded of God, (Gen. xii. 1,) to leave his country and kindred, and go to a land about which he should be informed, Paul says, he "went out not knowing whither he went." And we may imagine without any extravagance in our ideas that there was a proper arrangement in circumstances operating with sufficient clearness to produce a distinct impression of his duty, and enable him to foresee the advantages which would arise therefrom, both to himself and posterity.

I am not producing these citations from the scriptures to show their truth, for these things are to be proved in future discourses: but only to illustrate what I believe to be a consistent notion of divine inspiration together with the circumstances aiding in the prediction of future events. To this patriarch was promised great prosperity; that he should become a great nation, and that in him and his seed all the families of the earth should be blessed. From Abraham descended the Jews, who inherited the temporal privileges promised to him, and possessed the history of their illustrious father; and the promises and communications made to him. But the nature of their views which they derived from him, was altogether temporal; and those views appear to have been perfectly consistent with the improvements of that age and people. In subsequent ages the ken of prophecy seems to have increased as the times approached to the days of the Messiah. Inspiration seems not only probable from the nature of an infinitely wise and benevolent Creator, and from the way in which ideas may be impressed on the human mind by well, though naturally arranged and significant circumstances, but also, first, from the general consent of mankind in all ages, that divine inspirations were to be expected; and from their embracing as divine, many vague and pretend revelations; which showed an unstudied confession of their want of information, the need of instruction, and the source whence they expected it. Secondly, from the acknowledgment of some of the most prudent sages of antiquity, that reformation was hopeless without such assistance and direction. Hence,

2. Such revelation is not only possible, but also necessary. Here it will perhaps be objected. Why was it not in the same degree necessary to the first human beings, and why was not the whole sum of divine knowledge communicated in the beginning and at once? This objection or one similar to it, was noticed in treating on the subject of creation, and the same remarks will apply here. But here it may be added that it is rational to suppose the first human beings possessed all the light their primitive state required, and all they could digest in the concerns of their existence and happiness. And it is equally reasonable to conclude, that their views, and hopes and fears, were bounded by the present life; and their wants and knowledge of this life more limited, than those of subsequent generations. As the intellect of men gradually expands by means of organs which are progressively developed, and by the exhibition of natural objects to the senses, so the moral growth of the world demanded new subjects of contemplation, and new scenes of mental research. Hence divine influence and instruction must have been accommodated to the wants, and capacities of his creature to understand. Whereas, it would not only have astonished their senses to have received the instantaneous burst of all the revelations of Heaven at once, but it would have required a miracle to enable them to comprehend and apply it. Yet the whole amount of such intelligence was ever ready, and at the disposal of wise and efficient means, foreseen and provided from the beginning, to be manifested according to the wants of mankind, and adapted to suitable times, places and circumstances, and conveyed in such diverse manners as best to promote the most benevolent purposes to the human race. But it is reasonable to infer that the experience of men had much to do in exciting them to aspire after divine knowledge. An acquaintance with their own mental powers would naturally lead them to believe themselves capable of higher enjoyments; and the constant development of those faculties, in tracing out the immediate causes of happiness or misery, would lead them to a strong desire of encompassing some means by which to bring about the state of things so ardently wished for. This state of mind wrought up by experience, aided by a suitable combination of attendant circumstances, was doubtless the most fit to receive divine impression and illumination: and in obtaining an answer from God, after seeing and experiencing the necessity for the information sought, the prophet would familiarize himself with his peculiar state of mind and with the circumstances producing it; and hence he would speak of such divine assistance as a common event. The present state of the world would convince us, that there must have been but few persons thus endued, who were the greatest philanthropists of their generation. And feeling the need of all they desired of God, and being rationally convinced, that the an-

swers came from him, they would naturally keep a record of the minutest circumstances connected with those revelations; and we may suppose, without violating our reason, that those revelations were made at such times, under such circumstances, and in such measures, or degrees, as best suited the different ages in which they were received, and best adapted to the various capacities of the people; for certainly it could answer no valuable purpose, to give these revelations in degrees above the comprehension of those for whose use they were designed. And though the prophets might have been able to weigh subjects of higher moment than those which they were capacitated to predict, this would have been useless; because they did not prophecy for themselves, but for and to others.

We may imagine, then, that in a suitable ratio, prophecy increased from one generation to another, until the close of the prophetic age which was about four hundred years from the reputed time of the coming of the Messiah. During this period the Jews contracted a greater familiarity and intercourse with the other nations, and the Gentiles became more acquainted with the Jewish manners and writings. The learning of the Greeks increased, and many of the literati became versed in the language of the Hebrews. During this period too, the sciences extant in those days, were cultivated with accelerated ardor and diligence; and two hundred and eighty-two years before the Christian era, the Jewish scriptures were translated into the Greek language at Alexandria, in Egypt. This event contributed to diffuse generally, among the learned, a knowledge of what the prophets had predicted, for the consolation of Israel and the other nations of the earth; and to raise in them similar expectations with those of the Jews. Thus the time which elapsed between the close of the prophetic writings and the advent of the Messiah, was far from being a blank, but seems to have been taken up in the most profitable manner, by preparing the public mind for an event of no common importance. But when that event happened, the proof of which does not belong here, it had become so familiar by the long continued and high anticipations of the people, concerning it, that the companions of Christ, the witnesses of his resurrection, and the writers of his history, express and perform every circumstance without any emotions of astonishment; but with the same spirit and coolness, with which the prophets related their predictions.

Running over in your minds the course we have taken on this subject, that prophecy was gradual, because it was best and fittest so, in not appearing to wonder from the common course, and order of things, and adapted to the capacities of different generations, you may perhaps see some propriety in the saying, that Christ came in due time, or in the proper season, in the following connected particulars: 1. He came when the world most needed his doctrine. 2. "When the powers of the human mind had been cultivated to the utmost, both in Greece and Rome; and had made every possible effort, but all in vain, to find out some efficient scheme of moral improvement and happiness. 3. When the Jews and Gentiles, the one from their jealousy, the other from their learning, were best qualified to detect imposture and to ascertain fact." 4. It will be acknowledged "that the supreme dominion of one people, or rather of one man, over so many kingdoms as the Roman government united, was attended with many considerable advantages to mankind in general, and to the propagation of Christianity in particular;" and continued to mark it as the proper time for Christ's appearing. "For, by the means of this almost universal empire, many nations, different in their languages and in their manners, were united more intimately together in social intercourse. Hence a passage was opened in the remotest countries, by the communications which the Romans formed between the conquered provinces. Hence, also, the nations whose manners were savage and barbarous, were civilized by the laws and commerce of the Romans. And by this, in short, the benign influence of letters and philosophy was spread abroad in countries which before had lain under the darkest ignorance." Add to this, that the mildness of the Roman laws tolerated all religions within the empire, that were not dangerous to the commonwealth, a state of things perhaps unknown to the world; and when the Christ comes, therefore, will appear the most proper season that could have been selected.

I must declare for my own part, that in the light of reason, admitting the existence of God, which reason cannot deny, that a revelation of the true nature, will and purpose of Deity is possible, probable, necessary and consistent. For whatever is possible with God, as a perfect Being, is certainly probable. And whatever is necessary may consistently be done.

What some critics have called an objection to divine revelation, that "philosophy and right reason are sufficient to instruct men in their duty," to me, does not appear like an objection. Such a revelation does

not contradict the true science of philosophy, either natural or moral. And as for right reason, it seems to demonstrate it. But it is a good idea, that it is one thing to perceive, that the best and most approved rules of life which are laid before us, are agreeable to reason, and quite another thing to discover them by the process of reasoning. Besides it is a fact, that the loudest declaimers, against revelation have taken their best moral maxims from the very work which they condemn. But the most sacred rules of life have been violated, times without number, even by those who bear the name and profess the character of the christian; and Jews and heathens have only done the same, by trampling on the best rules which they possessed. There is no necessity for contending, that good and wholesome rules and morals could not have been obtained without a divine revelation. For the morals of some of the heathen writers who had no such advantages, are excellent, and would contribute to the happiness of all who might conform to them. The business of divine revelation was chiefly designed to prepare the way for, and finally to reveal the doctrine of a future state by a resurrection from the dead; and the writers of such truths as were revealed for this purpose, accompanied their discoveries with such reflections as were suitable to, and grew out of the nature of the case. The heathen moralists could not predicate their maxims of these grounds, being destitute of the resources; but they are far from deserving indiscriminate condemnation—on the contrary, they merit, in many instances our warm approbation.

It may safely be affirmed, that revelation has suffered in consequence of the rigidity with which some writers have attempted its defence. Many have contended, that every sentence, and, even every word, contained in the Bible, were given under the immediate influence of the spirit of God. But as several discrepancies and apparent contradictions occur in the scriptures too palpable to be overlooked, this mode of defence has brought down unqualified condemnation upon the whole volume without distinction. Besides, the writers of the scriptures made their own comments as they saw fit, and agreeably to the measure of the wisdom which they spoke, according to their own conceptions of it, they deduced their moral instructions. But they no where intimate that the rules and maxims of life could not be discovered, and safely inferred from the nature of the truths revealed to them. Add to this, that the apostles, particularly Paul, hazarded frequent conjectures, and often made promises to churches and individuals, which he was prevented from fulfilling by incidents in the providence of that Being, who, it is contended, influenced him to speak every word he uttered; and it will appear beyond the possibility of refutation, that no extraordinary influence at such times could have been possessed. Nor was this necessary. For it has already been observed, and with propriety I think, that the use of inspiration was for a higher purpose than to furnish directions for the present life, although such directions were afforded by means of the doctrine of a future state, which Jesus Christ was inspired to make known.

I shall close this lecture by noticing three other objections, which, however, coming from different classes of objectors, equally tend to the injury of revelation.

First—"If it be consistent to believe, that the prophets, Jesus Christ and his apostles, were, on every necessary occasion, aided by divine influence to reveal truths which could not otherwise have been known, even admitting such truths agreeable to reason when revealed, why are not mankind assisted in the same manner now to ascertain truth?" In answer to this, I would observe—

1. That the prophets, Jesus Christ and his apostles, did always, when proper and necessary, enjoy such influence, appears too evident from reason, to be denied.

2. The discoveries of the Jewish prophets were only preparatory steps to open the way for the revelations of the Messiah, and these were always adapted to the ages in which they were made, and adequate to the purpose designed to be accomplished by them. It is true the Jewish people did not receive from their prophets any consistent notions of a future state, nor perhaps any direct intimations of it. But the opening of prophecy, like the march of mind, was gradual.

3. As the first steps had been taken, and the public mind prepared for the event in an easy, unsuspected manner, by the cultivation of the human intellect, generally, the harbinger of Christ publicly proclaimed the approaching Messiah; and all Jerusalem, Judea, and the region roundabout, go forth to hear him, and receive his baptism. Jesus followed in quick succession, and was recognized as the Christ who was to come. During his ministry, and by his instructions, miracles, death, resurrection and ascension, he verified the predictions of the prophets concerning him, and brought life and immortality to light; he revealed every thing necessary for man to know, and all that we may look for by inspiration. The apostles and evangelists closed the

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Scene by giving us a faithful history of the doctrine, precepts and examples of Christ, in which we find the "Gospel of our salvation"—and what more can we ask? Why should revelation continue now seeing our highest interests are revealed? But the proof of this belongs to another place.

Second.—The second objection, is rather an *obstacle* which has been thrown in the way by religious zealots, who have attempted to maintain, that the revelation which God has made of his will and purpose, *cannot be understood by any*, except they first be miraculously illuminated by the immediate influence of the spirit of God. But every one must perceive, that this idea is liable to many objections. For it would render the scriptures entirely useless to nearly the whole world of mankind, if we *except* those who contend for this miraculous influence. And on the supposition, that they may have been deceived, and do not possess the light which they account necessary, then the Bible is of no use to the world at all. But the truth is, those who possess the faculties common to mankind, and read the scriptures *most*, and with the *least* bias from pre-conceived opinions, will understand them *best*, independent of all other considerations. And if any who profess to be religious, understand the scriptures *better* than those who make no profession, if the powers of mind are equal, it only shows that the former have given the subject more attention than the latter. And I may add, what cannot be disproved, that there are as many persons among professors who are ignorant of the scriptures, as among non-professors, according to their respective numbers. So that if there be any such influence *now*, the effects cannot justify any man in contending for it.

Third.—It may be farther objected, that the different generations to whom those revelations, from time to time are said to have been made, must have been extremely stupid if they were not able to receive and comprehend them with greater ease, and in quicker succession than they seem to have done, in consuming a period of nearly two thousand years, before the Christ is said to have come.

To this it may be replied, that even the disciples of Christ, who surely had for some time, enjoyed greater advantages than any of their ancestors, *were slow of heart to believe all the things spoken of by the prophets* concerning the Messiah, even after he had come, and saluted them as his followers. But this objection may be met by referring to times more modern. And here I shall take it for granted, that *what* the gift and benefit of prophecy was to the people in the different ages of it, the record of those prophecies is to us, including the Old and New Testaments. Now, what is called Christianity has been preached in the world nearly two thousand years, and there is the best of evidence, that the science is not yet generally understood; and more has been done in the last century to elucidate the subject than all that had been done before, since the days of the apostles. Nearly three hundred years ago the doctrine was started, that God made the majority of man on purpose for damnation. And, with all the light that has shone since, that *single article* is not yet entirely given up; and perhaps will not be for the same length of time to come. It is not strange then, that the Jews improved no more rapidly than they did; and seeing the various disadvantages attending that people, their improvement was as great, in proportion, as that of the moderns has been.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.
GARDNER, FRIDAY, NOVEMBER 13.

"ARE UNITARIANS UNIVERSALISTS?"

The editor of the *Christian Register*, a Unitarian journal in Boston, in his paper of the 31st ult. has furnished an answer to this interesting question, the amount of which is, that the connexion between Unitarianism and Universalism is very unnatural—as much so as the connexion between orthodoxy and charity—but yet, that this unnatural connexion extensively exists, since "a vast majority of those who take the name of Universalists are Unitarians," and a large proportion of those who take the name of Unitarians are not Universalists! but—believers in the final salvation of all men. No Unitarians, however, agree with that class of Universalists who do not hold to punishment after death, to which class he thinks the name Universalist ought exclusively to apply. Many of them believe in the Restoration, but ought not therefore to be called Universalists. If the editor of the *Register* were not so much afraid of the name, we hardly think he would tax his ingenuity so severely as to endeavour to make out that a man may believe in Universalism and not be an Universalist. Is not a Unitarian one who believes in the divine unity? He is. The vast majority of our order, then, are as much Unitarians as the editor of the *Register*. He will not, he cannot, deny this fact. To be consistent will he not then fellowship us as Unitarians? Is not a Universalist one who believes in Universal Salvation? He is. No matter whether he believes the sinner receives all his punishment in this life, or whether he contends that he will be suitably punished in the next. The precise time when all men will be saved affects not the propriety of the application of the term Universalist to those who believe in universal salvation. That all men will finally be restored to virtue and happiness, he says, is not the opinion of all Unitarians, nor does he think, though he does not speak with confidence as to this, that it is the opinion of most, or a majority of them in this country. This is at least an admission, that nearly half of the Unitarians in this country, where they are not so general in their belief of Universalism as they are in England and Germany, do hold to the doctrine of the final restoration to holiness and happiness. We believe—and our means of information are not slight—that a large majority of Unitarian laymen are believers in the final salvation of all men. Now it is no matter by what name now are called, though it would seem do-

irable that a *correct* one should be used when it is as convenient as any other; but it being a fact, that all believers in the final salvation of all men are in reality Universalists, as much as believers in the divine unity are Unitarians, it is plain that Unitarians are, very extensively, Universalists, though the editor of the *Register* tries to make it out otherwise.

But, he further observes, those Unitarians who believe in Universalism without being Universalists, do not regard the final happiness of all rational intelligences as a doctrine of much importance; they esteem other articles of faith far more important. If this is true, we do not envy them that state of religious coldness and indifference which would not cause them to rejoice with joy unspeakable in the prospect of their own and all their fellow creatures' final holiness and bliss. Is it possible that such a consideration as this is regarded by those who believe it as a matter of small concern? Is there no glory in the glorious prospect which this doctrine presents to the view? Where are the Unitarian's "bowels of mercy,"—where is their concern for the happiness of their fellow beings, that the assurance of their final holiness and happiness is regarded by them as a "trifle light as air?" We do fear, that the terror of what they regard as an odious and unpopular name, has driven—we will not say, their benevolence from their hearts—but their minds from a plain and frank avowal of what the world in a more enlightened day will rejoice and glory to confess and vindicate.

Mr. Reed's acquaintance with Unitarians, no doubt, is greater than ours. But since he has set an example, stating his conclusions from what he knows to be their opinions, we feel emboldened to follow him in expressing the result of our acquaintance with them.—Within the last ten or fifteen years in Massachusetts and in Maine, we have associated considerably with Unitarian clergymen and laymen. And the subject of Universalism has, not unfrequently, been the subject of conversation. We state it as a fact, that we never conversed with a Unitarian minister who admitted that he held either to the doctrine of eternal punishment, or that of annihilation. Few indeed, would acknowledge, in so many words, that they believed in Universal Salvation. On this subject, most of them have manifested an unwillingness to express an opinion. But if they do not believe in endless misery, nor in annihilation, they must believe that all men will exist forever and at some future time be happy. What is this but Universalism? Some, however, have frankly acknowledged that they believe in universal restoration, though even these have not deemed it politic to say much very decidedly on the subject in the pulpit.

Amongst the laity,—and our acquaintance with these has been somewhat extensive in different parts of the country, we do not now recollect ever to have heard one express his belief in endless misery. On the contrary nothing is more common than to hear them speak in the most decided terms against the sentiment. Some of them, perhaps, may believe in annihilation; but the "vast majority" of them, we are persuaded, believe in the final happiness of all mankind. Some whom we have conversed with, do not admit even of any future punishment.

Such we believe to be the real state of opinions amongst Unitarians. Whether they are Universalists or not, the reader can determine for himself, without our ingenuity or that of the editor of the *Register* to aid him.

We believe that the connexion between Unitarianism and Universalism is not, as the *Register* represents it, an unnatural one. We regard it as legitimate. To say that Jesus was not an infinite being, is to say that his atonement was not infinite, and that sin is not infinite. Indeed all Unitarians contend that sin is not infinite. If it be not infinite, it cannot deserve infinite punishment; and if the punishment is not infinite, we do not see how it can be endless. Besides, the general views which Unitarians maintain of the character of God and his government lead, as naturally as cause leads to effect, to the conclusion that he will ultimately make all his rational beings holy and happy.

EXPLANATION.

We learn with unfeigned regret, that the insertion in our columns week before last of a communication signed "An Universalist," and the remarks we made with a view to prevent a controversy in relation to the circumstances of Dr. Pickering's resigning his membership in the General Convention, have been understood by some of our western friends as expressing, on our part, a hostility to the Convention and a want of confidence in our ministering brethren in Boston and vicinity. It has been a matter of surprise to us, that any persons should so have understood us, for no such thing was intended. We have never expressed our opinion on the subject of the justice or injustice of the vote of the Council, whereby it was determined that Dr. Pickering be not invited to take a part in the public exercises of the occasion. If any one will look over our papers and carefully notice what we have said, he will be satisfied of the correctness of the above statement.

Some have seemed disposed to make us responsible for all that was said in the communication signed "An Universalist." The unfairness of this, we think, must be apparent to every well informed and friendly reader—more especially if he recollects, that, in giving that communication a place, we expressly said, "Some of the allusions in the article we regret to see, they belong, however, to the writer, and must not be charged to our account." If an editor, who seeks to be impartial, and to give all an equal chance of being heard, must, no less volens, be made to bear the blame of what is the fault of his correspondents alone, it would seem that a new rule is enacted whereby his case is rendered a hard one indeed. Will all editors approve of such a rule?

When we said, "save us from having any thing to do with the 'circumstances'; from having any thing to do with the Boston difficulties," we meant to express our ardent desire that no one would send us any thing for publication which would lead to a renewal of the controversy which originated a number of years ago in Boston and was carried on in the columns of the *Universalist Magazine* in that city. Hence we called it the "Boston difficulty," and expressed a desire to have nothing to do with "the circumstances" relating to Dr. Pickering's resignation, lest they might lead to a revival of these difficulties.

Our friends need entertain no fears, that this paper, as long as it is conducted by its present Editor, will become an instrument for promoting dissension in the order. If there is one person who realizes the importance of union, and of pursuing those measures that tend to peace, it is the humble conductor of this journal. Those who have supposed any thing different in relation to him, have drawn very incorrect conclusions. He thinks he holds the reins in his own hand and

knows what course he is steering. Our friends, in time, we trust will be satisfied that this course is by no means prejudicial to the interests of the cause or the harmony of the order.

PETITIONERS.

A writer in one of the New York city papers has made some disclosures in relation to the petitions sent from that city to Congress last winter, praying for a stoppage of Sunday Mails, which go to show that great and odious impositions were practiced in the business. In order to ascertain who the 6286 persons were, whose names were attached to the petition from New York, a copy of all the signatures has been obtained from Washington. These names have been compared by the sides of the official City Directory and Register, which contain the names of every inhabitant of the city, and it appears that 3273 of the names are not to be found registered! These names were, it seems, a base imposition, placed at the end of the petition and sent to Congress as the solemn prayer of so many actual and free citizens. Will Congress be imposed upon in this manner? Shall the authors of such fraud be allowed to pass as the *Simon Pures* in religion? The writer speaks with confidence in the truth of his disclosures. He invites an examination into the subject, mentions the place (No. 57 Bowery,) where the Washington copy of the petitioners' names, and the city Directory are to be seen, and requests all who are not satisfied to make an examination for themselves, which he says cannot but result according to his statements. These are the men who brand as enemies to religion all who do not come into their views, sanction their practices and exalt their claims to genuine orthodoxy and pure piety!

A. S. S. UNION.

The number of Sunday School teachers belonging to the American Sunday School Union, the institution that enjoys Dr. Ely's peculiar favor, at the last anniversary of the Society, was upwards of 25,000.—These are engaged in drilling the rising generation for Dr. Ely's "disciplined Army of Christian politicians," and thus to consummate an American hierarchy. These facts are well known, and they are alarming; and yet the good people of the United States, the friends of republican liberty, look upon them with an astonishing indifference. There may come a time, when it will be too late to secure from destruction, what, by suitable vigilance, may now be preserved for the blessing of generations yet unborn.

Dr. Bell, of the Watchman and Christian Repository requests us to correct an error we committed three or four weeks ago. We do not regard it, perhaps, of so much importance as he does; but to oblige him we will correct it. We said that at the late meeting of the Northern Association, "four Sermons were preached." We should have said *five* were preached—the last an ordination Sermon, by Dr. J. Moore.

REVIVAL.

The editor of the *Christian Mirror* says, "a revival exists in Dorchester, Mass." There does a revival exist there truly. The editor of the *Trumpet*, Dr. Whittemore, preached a lecture in the town house in Dorchester a short time since, to a congregation larger than the house could contain; a crowd of people hanging around the door. We hope the editor of the *Mirror* will keep an account of the progress of this Revival, and make report accordingly from time to time for the information and joy of his readers.

GOSPEL FOR THE HEATHEN.

One would suppose, that if a Christian preacher were to go amongst the heathen to declare the truth of the Gospel, he would lay aside all sectarian feelings and make it his object to ascertain the doctrines of the Bible as they truly are and declare them to them in their simplicity and truth. Amongst a people where Christianity is not known, he must be circumstanced very differently from what he is in an evangelized country. He has no sects to contend with, no sectarian interests to promote there. But lamentable as the fact appears, it is nevertheless true, that our Missionaries when they go amongst the heathen, carry with them all their sectarian notions, and labour assiduously to inculcate the distinguishing views of the sect that sends them out.

A Unitarian friend has put into our hands the following Tract, prepared for the special instruction of the Burmans by Dr. Judson, a Baptist Missionary who went from this country to India some years since, requesting us to publish it, in order that the liberal Christians in America may see what doctrines are taught in India as the pure doctrines of the gospel. By it, it will be seen that the rational, the mild and benevolent doctrines of three Gods in one, of total depravity, special election, endless misery and baptism by immersion in water, are held out as the very marrow and richness of the Christian system. No wonder the Burmans do not embrace Christianity, when such notions are offered them as more consistent than their own. After stating all the doctrines and commands of Jesus, as Dr. Judson lays them down, we think there was much propriety in concluding the account by the prayer, "May the reader obtain light. Amen." We should think he would need a flood of light—that he would need to read within a dozen feet of the mighty fires of the sun, in order to ascertain the consistency and beauty of what Dr. J. makes known as the principal doctrines of the gospel. But the article is long, and we will not make it longer by further prefatory remarks. The reader will have discernment to detect the inconsistencies and to make his own comments as he goes along.

The following Tract in Burman and English, needs no other remark than, that the Burman is the original, and the English a translation. This may apologize for the inelegance or uncomeliness of some of the phrases and sentences in English, the version being made as literal as possible.

A. JUDSON.

THERE is one Being who exists eternally; who is exempt from sickness, old age and death; who was, and is, and will be, without beginning, and without end. Beside this, the true God, there is no other God. The true God is diverse from all other beings. *Uniting three in one, God the Father, God the Son, and God the Holy Ghost, these three are one God.* God is a spirit, without bodily form. Although omnipresent, it is above the heavens that He clearly discovers His glory. His power and wisdom are infinite. He is pure and good, and possessed of everlasting felicity. Before this world was made, God remained happy, surrounded by the pure and incorporeal sons of heaven. In order to display His perfections, and make creatures happy, God created the heavens, the sun, moon and all the stars, the earth, the various kinds of brute creatures, and man. The first

man and woman, at their original creation, were not liable to sickness or death; they were exempt from every kind of evil; and their mind was upright and pure. Afterwards, because, by violating the command of God, they transgressed against their Benefactor, the sum of all perfections, beyond compare, the light of the divine countenance disappeared; and these two, together with all their posterity, became darkened, and unclean, and wicked; they became subject, in the present state, to sickness, death and all other evils; and they became deserving of suffering, in the future state, the dreadful punishment of hell. Above four thousand years after mankind was thus destroyed, God, being moved with compassion for man involved in misery, sent to the earth, the abode of man, *God the Son*, the second yadana among the three yodanas [any thing superlatively excellent.—In the present application, it conveys no additional idea; but is requisite in Burman to the intelligibility of the sentence.] The circumstances of his being sent were thus:—God the Son, uniting the divine and the human natures, without destroying or confounding them, in the land of Israel and country of Judea, in the womb of a virgin, was conceived by the divine power, and was born. This God-man, who is named Jesus Christ, being man, endured in our stead, severe sufferings and death, the punishment due to our sins; and being God, is able by virtue of having endured those sufferings, to deliver all his disciples from the punishment of hell, redeeming them with his own life, and to imitate them in heaven. On the third day after Jesus Christ suffered death, his soul re-entered his body, and he lived again. For the space of forty days he remained giving instruction to his disciples, after which he commissioned them thus:—Go ye into all countries on earth, and proclaim the glad news to all men. He that believeth in me and is baptised, shall be saved; he that believeth not, shall be damned, or shall suffer endless punishment in hell! Then in the presence of many of his disciples, he ascended to heaven, and took up his abode in the place where God displays his glory. According to the final command of Jesus Christ, his disciples beginning with Judea, travelled about through various countries and kingdoms, and proclaimed the glad news; and many believed, and became disciples of Jesus Christ. The true religion afterwards spread into the countries of the west; and now to this country of Burmah, among the countries of the east, a teacher of religion, from the country of America, has arrived, and is beginning to proclaim the glad news. About one or two hundred years hence, the religion of Boodhi, of Brahma, of Mahomet, and of Rome, together with all other false religions, will disappear and be lost, and the religion of Christ will pervade the whole world; all quarrels and wars will cease, and all the tribes of man will be like a band of mutually loving brothers. [End of Part 1.]

A disciple of Jesus Christ is one that is born again; the meaning of which is, that the old nature, which is successively inherited from the first man and woman, begins to be destroyed; and the new nature, which is implanted by the Holy Spirit, is obtained.—The unrenewed man loves himself supremely, and seeks his own private interest. The renewed man loves the true God supremely, and desires that the divine glory may be promoted. He loves all others also as himself, and seeks their interest as his own. The desire of the unrenewed man is to enjoy sensual pleasure, worldly wealth, fame and power. The renewed man contemns sensual pleasure, &c. His desire is to be pure in mind, to be replete with grace, to be useful to others, to promote the glory of God, and to enjoy the pure and perpetual happiness of heaven. The unrenewed man, influenced by pride, hates the humbling religion of Jesus Christ. When seized with alarm, he endeavours to perform meritorious deeds, in order to make atonement for his sins, and obtain salvation. The renewed man, knowing surely, that man having sinned against God, and contracted great guilt, cannot perform meritorious deeds, firmly fixes in his mind, that it is on account of the God-man, Jesus Christ alone, that sin can be expiated, and the happiness of heaven obtained; and therefore, through supreme love to Jesus Christ, and a desire to do his will, endeavours to avoid evil deeds, and to perform good deeds only, according to the divine commands. Sometimes, when through the assaults of the remaining old nature, he slides and transgresses the divine commands, he repents that he has sinned against his superlatively excellent and lovely Lord, and trusting only in the death of Christ, he humbly confesses the sin he has committed, and begs pardon of God. He who is unrenewed, and therefore is not a disciple of Christ, in the present life, obtains no true wisdom; his sins are numerous and heavy. And because he has no regard to the Lord, who can deliver from sin, he will, in the present life, obtain no refuge or resting place; but soul and body will fall into hell, as his sins deserve; and having transgressed against an eternal God, he must accordingly for ever suffer eternal misery. He who is renewed, and becomes a disciple of Jesus Christ, in the present life, is acquainted with true wisdom, and attains the state of a *Thaathpan* [one that has acquired a new and excellent nature, which will issue in final salvation.] And when he changes worlds, his soul having obtained the pardon of sin through the death of Christ, will, through the grace of God, enter into the divine presence. The body also, though it be burnt with fire, or consumed in the earth, and thus destroyed for a time, will, at the end of the world, by the power of God, with whom nothing is impossible, live again; and thus soul and body united, will forever enjoy eternal happiness in the presence of God. [End of Part 2.]

The commands of Jesus Christ are as follows:—Repent, or be changed in mind; that is, extirpate the old nature and cultivate the new. Have faith in the Saviour, the Lord Jesus Christ. Love God supremely. Love others as yourself.

Listen reverently to the instructions of religious teachers, and make offerings for their support. In regard to rulers, whether disciples of Christ or not, honor them, pay them tribute, pray for them, and obey their lawful commands. Pray to God always. On the first day in seven, assemble to worship God, and hear his word. On becoming a disciple of Jesus Christ, receive baptism in water.—Afterwards in memory of his flesh and blood, which he gave for the sake of his disciples, reverently, from time to time, eat bread and

drink wine. Use all diligence, that your relations and neighbors, and countrymen, who are not disciples of Christ may be converted. With a compassionate mind, use all diligence that the inhabitants of towns, and countries and kingdoms, that are in darkness, not having obtained the light of the knowledge of the true God, may become disciples of Christ. The above are the commands of Jesus Christ. [End of Part 3.]

The teacher who composed this writing, seeing the great evil which is coming on the Burmans, left his own country from compassion; and from an immense distance, has arrived by ship, to this, the country of Burmah. He desires neither fame nor riches. Offerings and gifts he seeks not. The disciples of Christ, in his own country, moved with compassion for the Burmans, make offerings sufficient for his use. He has no other motive but this: Being a disciple of Christ, and therefore seeking the good of others, as his own, he has come, and is laboring that the Burmans may be saved from the dreadful punishment of hell, and enjoy the happiness of heaven.

In the year of Christ 1816; in the Burman year 1178; in the 967th day of the lord of the Sadian elephant, and master of the Sakyah weapon; and in the 33d year of his reign; in the division Pashoo; on Tuesday, the 12th day of the wane of the moon Wahgoun, after the double beat, this writing, entitled *The Way to Heaven*, was finished. May the reader obtain light. Amen.

DEDICATION IN BRUNSWICK.

The new Universalist Meeting-house in Brunswick, Me. will be publicly dedicated to the service of Almighty God on Tuesday, the 24th of the present month. It is expected that Rev. JACON WOOD, of Saco, will preach the Dedication Sermon.

The late Gov. HOLMES, of N. Carolina, who died about a fortnight since, was an Universalist. He lived and died firm in the belief, that all men will finally be saved through Jesus Christ the Saviour of the world.

The Providence Association of Universalists will hold a session in East Greenwich, R. I. on the 23 Wednesday, the 18th day of this month.

NEW SOCIETY.

A Society of Universalists was formed in Athol, Mass. the latter part of the last month. This Society is organized under encouraging prospects.

REV. C. F. LE FEVRE.

Our readers will recollect that a few weeks since we stated that the Rev. Mr. Le Fevre an Episcopal Clergyman in Lower Canada had embraced the doctrine of Universal Salvation, and had been summoned before the authorities of the Church to answer for the same. The following is a more particular account of him furnished by the editor of the "Watchman and Repository," (Vt.)—*Rel. Inq.*

"The editor, on his return from the North, had an interview with the Rev. Clement F. Le Fevre, late Rector of Sherbrook, L. C. He was on his way to N. York with his wife and three children. Mr. Le Fevre was ordained by the present Archbishop of Canterbury, and is a son of Rev. George Le Fevre, of Pembroke College, Oxford, and for some years past connected with the British embassy, at Paris in the character of Chaplain.

Mr. Le Fevre informed that he was summoned before the Bishop residing at Quebec to "answer for himself touching those things whereof he had been accused," and was questioned respecting his views of the Trinity, &c. &c. His answers were such as to satisfy the clergy and deacons who examined him that he could no longer remain in their fellowship. He has letters in his possession from the Bishop and other clergy which bear testimony to his piety and good talents. He has been preaching the doctrine of Universal benevolence in Sherbrook a few months past, and his candid arguments, and correct deportment have convinced his hearers of the truth of his sentiments. The neighboring clergy foreseeing that his influence would extend to their parishes, agreed to purchase his house, furniture and land, for which he has received a thousand pounds on condition that he should leave the province. He accepted the proposal."

RELIGION IN DARTMOUTH COLLEGE.

We have been politely favoured with the perusal of a letter from a member of the Senior Class in Dartmouth College (New-Hampshire) dated 27th October, 1829, to a gentleman in this City, from which we have been permitted to publish the following extracts. It contains intelligence of a highly gratifying nature, and discloses a state of things in regard to the progress of liberality of religious sentiment, altogether unlooked for in that Institution, which has hitherto been famed for its annual contributions to Andover in the shape of candidates for the orthodox ministry.—*Religious Inq.*

"There has been a great change in the religious opinions of the students here, since I entered College. Three or four years ago I hardly knew out among the students, who openly professed himself to be a Universalist; and indeed I know of no one who then advocated it. The doctrine was at that time very unpopular; and it was considered heresy to say any thing in favour of it. Heresy or no heresy, I have not ceased to advocate it; for I delight to dwell upon the love and goodness of God, which he manifests towards his intelligent offspring; and I think, my labours have not been in vain. There are now a goodly number of Universalists here, and most of the students are liberal. There are but about six students in each of the classes, who belong to orthodox Churches; and a number of these will not study divinity. In my class about four will study orthodox divinity. In the class that graduated here a year ago, there were twenty-five or thirty (most of whom are studying at Andover) who are going out into the world to preach endless damnation; and a considerable number in several of the classes that graduated before that, studied divinity. But times have altered; a spirit of liberality is going abroad in the land; the revivals of Orthodoxy have stopped. The orthodox here have already begun to be alarmed; say they 'we never knew a time when there were so few pious students in Dartmouth College.' It will be four years next spring since there has been a revival in this College. Should they succeed in creating an excitement they will call it the work of the Lord. But it will be rather difficult for them to get up another excitement here very soon, for many of the students believe not in

THE CHRONICLE.

"And catch the manners living as they rise."
GARDNER, FRIDAY, NOVEMBER 13, 1829.

VIRGINIA CONVENTION. This venerable body is now in session in Richmond, engaged in revising the Constitution of the "Ancient Dominion." It consists of Virginia's brightest and most valuable jewels, among whom are James Madison, James Monroe, (President of the Convention,) John Marshall, Chapman Johnson, P. P. Barbour, C. F. Mercer, John Randolph, L. W. Tazewell, &c. &c. The reports of the proceedings of the Convention which come to us in the Virginia papers are both instructive and interesting. The question which engages the most attention at present is, whether the representation shall be based upon the free white population or whether slaves and other property shall also be represented. The arguments on the question are able and dignified. The principal advocate of slave representation is Judge Uphor. In a speech of his which has been published he takes the ground that a majority of interests, not a majority of numbers have the legitimate right to govern. This doctrine would be thought rather too aristocratic for New Englanders, but it is regarded with much favor, if not as the true doctrine, in Virginia.

There is one thing in the politics of Virginia which we cannot but admire. Virginians respect themselves. They suffer no mere party considerations to divide them at home. In their Convention you will find indiscriminately Jackson men and Adams men, republicans and federalists, tariff and anti-tariff men, &c. but when they assemble together for the purpose of guarding Virginia's honor and interest, all these distinctions are forgotten, and they mingle and deliberate together as children of a common Mother. It is this policy—this determination to be united and respect itself, which has given Virginia her great power in the republic. A brother editor at the east we suppose, would call this a "clannish spirit"—we wish there were more of it in Maine.

FIRES. Now is the time to look out for fires.—Cold weather is approaching, and constant care is necessary to prevent getting too warm. There are some simple rules which every family should regard—as by an attention to them, not only property but comfort and even life may be preserved. Amongst these are—never to take up ashes and set them away in a wooden vessel—never leave any thing near the fire-place at night which is liable to be set on fire in case a spark should fly out or the coals roll down,—after sweeping with a broom, make it a point to examine the bottom of it before you set it away. Many a house has been burnt by carelessness in this respect. We might mention other points where caution is necessary, but these must be enough at present to bring them to the recollections of the reader and put him or her—for females need the caution most—on their guard.

The papers from the west furnish the particulars of the disasters on the coast, occasioned by the late N. E. Gale. In Boston the shipping in harbour was considerably injured, and the damage to the free bridge in South Boston was so great as to render it impassable. A considerable expenditure will be necessary to put it in repair.

We regret to learn that the sch'r Cleopatra of and for Belfast, from Hingham, went on pieces on Nantucket beach, near Hull, and that the crew are supposed to be lost.

In Gloucester of about 300 vessels in the harbor, 19 were driven ashore and more or less injured. The sch'r Cleopatra of Bath, went out of the harbour with no person on board, and was lost. The Sarah of do. went to pieces in Whale Cove.

In Salem several vessels drifted ashore, but no great damages were sustained.

In Newburyport several vessels and the wharves were badly injured. In almost every seaport, indeed, the disasters by the storm appear to have been serious.

No very late advices have been received from Europe in relation to the Turks and Russians. The last accounts left the Russian General in Adrianople negotiating with the Turkish ambassador with a view to come to terms.

The operations on the State House at Augusta ceased for the present season on Friday last. The first story of the north and south divisions of the building are erected and covered with a temporary roof to protect the work during winter.

EMIGRATION. The Kentucky Sentinel states that at no period since the first settlement of Kentucky, has there been so great an emigration from the State as during the present fall. From one small section of Montgomery county, ninety-four persons have removed to Missouri. One evil, and not a small one, resulting from this is, that emigrants sell their farms upon a credit for a part of the money, and generally sell their other property upon a credit also, which induces many to purchase articles they do not need, and to give extravagantly high prices for them. As time passes swiftly on, (says the Sentinel,) pay day will soon arrive, and hundreds, we fear, will find themselves unprepared for it, and we shall have the scenes of 1819—20 acted over again.

TO CORRESPONDENTS.

A communication from Elder Colley came to hand too late for insertion this week.

APPOINTMENTS BY THE PRESIDENT.

JOHN GEORGE SCHWARTZ, to be Consul of the United States at Vienna, in the Austrian Empire.

JAMES LEXOX KENNEY, of New York, to be Consul of the United States for the Ports of Guaymas, Mazatlan and San Blas, in Mexico.

SILAS K. EVERETT, of New York, to be Consul of the United States at Panama, in the Republic of Columbia.

ASA WORTHINGTON, of New York, to be Consul of the United States, at Lima, and for the ports of Peru, vice William Macdill, removed.

JOSEPH W. E. WALLACE, to be Consul of the United States, at San Antonio, in Mexico, vice David Dixon, resigned.

JOHN M. BOWYER, of Alabama, to be Consul of the United States at Guazacualco in Mexico, vice Charles Douglas, removed.

EMANUEL J. WEST, to be Charge d'Affairs of the United States, to the Republic of Peru.

EXECUTIVE CLEMENCY. An order from the Adjutant General's Office at Washington, contains instructions from the President of the United States, to the President of a Court-Martial, lately held at Jefferson's Barracks, Mo. to pardon James Richardson and Robert Ferguson, who had previously been condemned to death for desertion. The reasons for this course are given in a letter by command of the President, from the Hon. John H. Eaton, Secretary of War, to the President of the Court-Martial.

From the Rochester Republican.

How to be rich.—You say the saying of a cent a day is a very small business—beneath the care of a gentleman—yea contemptible: be it so—then \$100 is nothing: and have you even that sum at all times in your pocket or at command? If not, you may have by just saving at that rate for 20 years. Would there be rivers without rills? Suppose the Erie canal was never begun because it could be made only by the shovelfull. "Take care of pence and pounds will take care of themselves."

How can one save a cent a day?—In many ways. Drink cold water, the most wholesome beverage, and save what goes for spirits, wine, punch, beer, porter, cider, soda, &c.; you will live longer, and do more work. If not, then give spirits to your horses and cattle, and benefit their animal systems; if profitable in one case, why not in the other?

Use no tobacco—a poison. Now see how much in these ways you can save in a year.

Look into your houses.—What furniture is for ornament and what for use? You pay 10, 20, or perhaps \$50 for a glass to see your face in, equally comely in one that cost but a dollar—\$100 for a side board to show your glass and plate upon—\$100 for a sofa to lounge upon—\$300 for a piano to play upon—\$50 for a claw table to eat upon—\$100 for a carpet to tread upon—\$50 for mahogany bedstead to sleep upon—\$6 each for chairs to sit upon—\$50 for a pair of lusters to look upon—all mere trash compared with the cost. Silver snuffers will not clip a wick better than steel. Silver candlesticks support lights no better than iron or brass. Mahogany tables no better than cherry—Turkey carpets than domestic—cut glass than earthen ware. In short, how much in your houses more than use or comfort requires?

Have you not a drawing room which is not used ten times in a year, with furniture enough in it to buy a small farm, all going out of fashion and not worth a quarter of the cost? The very interest of the useless deposit would furnish your sitting room handsomely once in ten years. Have no apartments too good to be used, and use no more than needed. Yet many a bankrupt's effects have been turned out with much such drawing room trash among it, whose cost saved, might have saved him, or materially enlarged the per cent. of his creditor's dividends.

Look at your Clothing.—Can you not save a cent there. Do you not change your hat before it is half worn, and was not the cost double that of one equally durable?

Is your dress suitable to business? A man at work with a fine broadcloth coat and silk vest, complains of hard times! Indeed you will rarely see a pair of leather shoe-strings now-a-days; and yet they cost nothing; perhaps for that very reason, for certainly they are much the best and most durable. A man in fine linen is no uncommon sight—we conclude therefore that he is rich enough to afford it.

Farmers formerly drove in their teams in good stout frocks and trousers—now often in their Sunday clothes. Mechanics, merchants, lawyers, physicians—in short all classes, almost without exception, instead of plain everlasting business like habiliments, which indicate action and thrift, are seen with fine broadcloth, cut in the last fashion, beaver hats, shoes, not greased to preserve the leather, but touched off with Day & Martin; and cravats knotted up a-la-mode, as if the proper study of mankind were the person of man.

Now, off with all that, and lay it up for Sunday. On with plain, thorough-going, business-like garments, as if one had something to do in the world besides standing before a looking glass, brushing a whisker, rapping the dust from a pantaloons, picking a nail, or pinching a collar. A plain man is an emblem of his whole household establishment; there is a symmetry throughout, and he will thrive upon a rock or sand bar. We must not forget Dr. Franklin and his precepts;—act according to them, and you will not hear again from HARD TIMES.

"VARIETY STORE"—broken up—The Pittsburgh Statesman of Wednesday contains the following:—A dozen Rogues were apprehended on Saturday last—and eleven were put in jail. They were in company, and the concern embraced all ages, sexes and conditions—Men, Women, and Children. Their operations were equally diversified.—They stole and secreted in their depositories, Spirits of Turpentine, by the barrel—Flour do. Rye, Corn, &c. by the bag. Pork in the hog; taking the "whole hog round"—Jack Planes, Bits,—Angers,—Towels, and all kinds of trumpery; making a general and complete assortment, which collected, gives our Mayor's Office, the appearance of a "Variety store." The several partners in this concern are now on trial—and we are told that the investigations will discover the names of many who have been secretly connected with this firm. We will publish the names of the principals, and the muster-roll of the subordinates, as soon as they may be ascertained.

Pleasures of being President.—The following is an extract of a letter from Thomas Jefferson to John Dickinson, written in 1807:—"I am tired of an office where I can do no more good than many others, who would be glad to be employed in it. To myself, personally, it brings nothing but unnecessary drudgery, and daily loss of friends. Every office becoming vacant, every appointment made gives me an ungrateful friend, and a hundred enemies."

The Leicester Chronicle says—A marriage lately took place in Garthorpe, between John Smith and Jane Lamb. When the Vicar came to that part of the ceremony where the bridegroom says, "from this day forward," he could not be persuaded to say otherwise than "for this day forth." However, the service was completed; and, extraordinary to relate, he died at the expiration of the fortnight.

Rev. George G. Ingersoll, of Burlington, has been elected by the Legislature of Vermont, to preach the next election Sermon.

How to have good Cider. The Newburyport Herald says, "If your cider is well made, put into each barrel, as soon as there is any appearance of fermentation, half a pint of common Mustard seed, and immediately bung up the barrel. The fermentation will stop—the Cider will retain its original sweetness, and will very soon become perfectly transparent."

THE ASTOR CASE. The New York Evening Post, of Friday last says:—The trial of the action of ejectment brought by John Jacob Astor against James Carver, for the recovery of certain lands in Putnam county, ended this morning, after a verdict was given in favor of the plaintiff. There are yet other suits to be determined involving the same title. It will be recalled, that by a law of the State offering a compromise to Mr. Astor, which he has accepted, five of these suits are to be prosecuted to final judgment in the courts of the United States, and on the final decision of any three of them in his favor, Mr. Astor will be entitled to receive, in extinguishment of his claim, the sum of \$450,000 in certificates of stock of the State. If, however, it should be decided that the plaintiff is not entitled to recover without payment for the buildings and permanent improvements made by the occupiers of the lands, the sum to be paid Mr. Astor is to be \$250,000. The cause now decided in the Circuit Court is to be taken up to the Supreme Court of the United States by a writ of error.

THE TABLES TURNED.—Singular as it may seem, it is no less true, that he, who until lately have been entirely dependent on England for books in every department of literature and science, are now furnishing her youth with their best school books. Those excellent and popular works of Mr. Pierpont, THE NATIONAL READER and THE AMERICAN FIRST CLASS BOOK, have just been republished in London, for the use of the schools of Great Britain. The English editor, in introducing the National Reader to notice, says,—"On a careful inspection of the book, I thought it well calculated for the purposes of education in this country; I considered it to be a vast improvement on similar books, which are at present used in Great Britain; I found the matter better adapted to the sprightliness of youthful fancy, and more attractive to the eagerness of youthful curiosity, with a greater variety in the selections, and a more finished elegance in the style."—Thus a final answer is given to that question, not long since put by an English Review—"Who reads an American book?" and the youth of Great Britain are at this time using an American Reader, while but lately the English Reader was the only one in use in the United States.—Boston Weekly Messenger.

The Portland Courier publishes a list of the square rigged vessels now belonging to that port. There are 16 ships amounting to 5,980 tons; 8 barques, 2,036 tons; 107 brigs, 22,663 tons—Total, 131 vessels—29,779 tons. In 1825, there were but 4 ships, amounting to 1,239 tons; 3 barques, 396 tons; 105 brigs, 21,691 tons—Total, 112 vessels—23,226 tons. The schooners and sloops at the present time are much more numerous than the square rigged vessels, say 3 to 1. The aggregate tonnage of the District is estimated to be rising 50,000.

A correspondent of the Worcester Spy writes from Northboro', that a stranger, calling himself Ingalls Bickford, being sick and destitute, was relieved by the town, supplied with clothing and conveyed to Boston. On his arrival he suddenly disappeared, taking with him a valuable great coat also, not his own. He is believed to be an impostor and cheat. He is about 40 years old, says he has parents in Portland, and has recently returned from New-York.

Impostor. A man named Smith, is prowling about Norwalk, Conn. who has a peculiar way of disposing of his tongue, so that nobody can see it on general inspection; and has humbugged many of the benevolent by exhibiting his fictitious infirmity. He was caught in stealing a watch from a stage passenger, and found his speech as really as the cripple did his legs, when the good Duke Humphrey miraculously cured by ordering him to be flogged.

Accidents.—In Fredeickton, N. B. 9th ult. Michael Kabary was accidentally killed by the discharge of a gun in the hands of James Graves, with whom he was digging potatoes.—On the 18th ult. Sarah Letterson, aged 2 years, was shot by her brother, who was playing with a fowling piece. She died on the 14th.—Mr. Jacob Cozens, in returning from an election in Ashabula county, Ohio, recently, fell from a wagon, broke his neck and instantly expired.

New Jersey.—Both branches of the Legislature went into a Joint Meeting for the purpose of choosing a Governor and other state officers, on the 30th ult. Garrett D. Wall was elected, but we understand he has declined accepting the office.

Encouragement to Artists.—For a single one of the illustrations which are to adorn the London Amulet, for 1830, the engraver was paid the enormous sum of 150 guineas. It is from a drawing by Martin, and executed by the Lurin of La Keux.

Messrs. Broadbent & Co. of Pittsburgh, Pa. manufacture steel and files extensively. Blistered steel, warranted equal to English, is sold at 12 1/2 cts. and common blister at 8 cts. per lb.

La Fayette. General La Fayette has lately come into possession of a large property under the indemnity law, being the fortune of his own and his wife's family, of which the revolution had deprived them.

A Newfoundland dog, after taking a bird's-eye view of the old basin in the Schuylkill river recently, plunged in and bore off in his mouth what an eye witness called "a thundering big eel," which he took home, and had cooked, with Sage stuffing.

The eighth trial in the Fifth Congressional District in Vermont, has resulted in the choice of Gen. William Cabot, the anti-masonic candidate.

Mr. Gilmer, a late member of Congress, is chosen Governor of Georgia, by about 28,000 votes, in opposition to Mr. Joel Crawford, who had about 11,000.

Anson G. Chandler, Esq. has been elected a Representative to the Legislature, from Calais district, in Washington county.

A Judgment.—By the high wind on Saturday the 21st ult. part of the roof was blown from the new Methodist Church in Newburyport; the barn of Deacon Parker was blown down, and the railing blown from the tops of several houses.

Pennsylvania Election.—The official returns of the late election for Governor, are as follows: Wolf 76,673; Ritner (Anti-Masonic) 50,151. Majority for Mr. Wolf 26,522.

Felix Grundy has been elected a Senator of the United States from the State of Tennessee, to succeed Mr. Eaton, the present Secretary of War.

Thanksgiving in Rhode-Island is to be on the same day as in Massachusetts, viz. 26th inst. making five States which have appointed that day.

The crowning of the Princess of Sweden took place at Stockholm, the 21st August.

What color were the winds and the waves at the last tempest at sea? *Ans.* the winds blew, and the waters rose.

A bill to abolish imprisonment for debt, is before the Legislature of Vermont.

"The World in a Nut-shell" is the title of a new paper in Portland.

Saw paper is now used in Pennsylvania for paper hangings, and pronounced beautiful.

A Flannel Manufactory, recently put in operation at Barret, Vt. is designed to complete 3000 yards per week.

MARRIED.

In Augusta, by F. A. Fuller, Esq. Mr. David Morgan, of Embury, to Miss Olive Danton.

In Lynn, Mass. on the 1st inst. Mr. John T. Gilpatrick, of Augusta, to Miss Ann Collins, of Lynn.

In Bath, Mr. John Blasland to Miss Thankful C. Wakefield.

In Portland, 5th inst. by Rev. Dr. Nichols, Mr. John Stone, Jr. of this town, to Miss Caroline Avery, of P.

In Boston, by Rev. Mr. Streeter, Mr. Andrew L. Chamberlain to Miss Elizabeth, daughter of Mr. John Farrer.

In Lebanon, Mass. the 8th inst. by Rev. Mr. Ford, Mr. Beniah Bowen to Miss Mary Hall.—On this occasion a sermon was preached from Gen. xxiv. 48.

In New-York, Jacob B. Clark to Miss Eugenia Youngblood.

DIED.

In Augusta, on Monday morning last, Mrs. Ruth, wife of Elisha Gould, aged 50 years.

In Bangor, Ephraim Ballard, Esq. of Augusta, aged 56.

In Roxbury, Mr. Edward Sumner, aged 63.

In Norridgewock, Mr. William M. Hackett, aged 20.

In Halifax, Mass. Miss Lydia Holmes, formerly of Marshfield, aged 100 years and 2 months.

In Eden, Mr. Joseph Mayo, aged 85, a soldier of the Revolution.

In Canterbury, N. H. aged 101 years and 5 months, Mary Fowler, a member of the Shaker Society for 45 years past. She was taken captive by the Indians at 16 years of age, and carried to Canada, where she continued 3 years and 6 months.

In Wayne, Sept. 17, Mrs. Fear Burges, wife of Benj. Burges, aged 72 years, after an illness of four days only. She was a kind mother, and has left ten children, with a large circle of relatives and friends to bemoan her death. She had obtained a good hope of eternal salvation and immortal life through the great Saviour of all men.—Comm.

MARINE JOURNAL.

PORT OF GARDNER.

ARRIVED.
Tuesday, Nov. 10.—Sch'r Oaklands, Tarbox, Boston; Deborah, Jewett, do.; Mind, Weymouth, Salem; Charles, Lee, Manchester; Rob't, Fowler, Newburyport; sloop Traveller, Hodgden, Salem.

SAILED.
Wednesday, Nov. 11.—Brig Atlantic, Moores, Eastport.

M. B. F. O. F.
WEDNESDAY next, November 18th, half past six o'clock, P. M.
QUESTION FOR DISCUSSION.
Is the support of National honor just cause for War?
S. A. KINGSBURY, Scribe.
A. L. 5833—A. O. 5.

VIRGIL H. HEWES,
TAILOR.

RESPECTFULLY informs the public that he has removed to the building recently erected opposite Mr. Wm. Bridges', and near the Post Office, where he intends carrying on his business in all its various branches. Having in his employ excellent workmen he will warrant his work to be done in as good style as any in the State. Grateful for the patronage already received, he would solicit a continuance of the same. CUTTING attended to at all times, and trimmings as usual.
Augusta, Nov. 2, 1829. 46

FIFTY DOLLARS REWARD.
STOLEN from the Tannery of the subscribers between Saturday the 24th of October and Wednesday the 4th day of November inst. three sides of SOLE LEATHER.—Whoever will give information so that the Thief may be convicted, shall receive the above reward.
NUTTING & COOK.
Gardner, Nov. 5, 1829. 45

NOTICE.
THE public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.
A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.
Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

REFERENCES.
Messrs. Cram & Cabot, { Portland.
Benj. Willis, Esq. {
Dr. Benj. Prescott, Bath, {
William Stacy, Esq. { Wiscasset.
Messrs. J. & B. Young, {
Mr. Jos. B. Bridge, { Dresden.
Mr. L. W. Ludgion, {
Mr. James Bowman, {
Messrs. W. R. Balson & Co. { Gardner.
E. H. Lombard, Esq. { Hallowell.
Hon. James Bridge, {
Chas. Williams, Esq. { Augusta.
Messrs. Vose & Bridge, {
James Hasty, Esq. { Waterville.
Messrs. Demuth & Sumner, { Aldoborough.
Mr. Charles Miller, {
Wm. McLellan, Esq. { Warren.
John Gleason, Esq. { Thomaston.
John G. Paine, Esq. {
Samuel Javeline, Esq. { Camden.
Messrs. Mayo, Hazen & Co. { Belfast.
Mr. Angus, Esq. {
W. G. Crosby, Esq. { Bucksport.
Jos. W. Folson, Esq. { Bangor.
Messrs. Fiske & Billings, { Bangor.
S. J. True, {
Mr. John Fuller, Carmel.
Joseph A. Wood, Esq. Ellsworth.
Mr. James Moore, Steuben.
Mr. W. R. H. Bowles, West Machias.
Mr. Samuel Mowry, Lubec.
Samuel Stevens, Esq. Eastport.
Frederick Hobbs, Esq. {
Wm. Decker-Johnson & Co. { Calais.
Otis L. Bridges, Esq. {
enptst. 42.

COUNTY OF KENNEBEC, ss.—At a Court of Probate, held in Augusta, within and for said County, on the second Tuesday of November, being the tenth day of said month, 1829.

THE PETITION OF WILLIAM H. JEWETT, Administrator of the Goods and Estate of STEPHEN JAWETT, late of Gardner, in said county, deceased, intestate, presented to this Court, praying for leave to sell real Estate for the payment of debts, being now considered, and it appearing from the accounts of said Administrator, that there remains due from said Estate, besides the assets in the hands of said Administrator the sum of six hundred and seventy-five dollars; that notice has been given by publishing a copy of said petition three weeks successively in a public newspaper printed in said county, and that no person has paid or offered bond to pay the same. It is therefore ordered and decreed by this Court, that license be now granted, and that the said Administrator be, and he is hereby, authorized and empowered to make sale and pass deeds to convey so much of the real Estate of said deceased as shall be sufficient to raise the sum of six hundred and eighty-five dollars, including the reversion of the widow's dower if necessary, for the payment of the just debts from said Estate, including ten dollars for incidental charges. The said Administrator to publish notice of the time and place of such sale three weeks successively in the Christian Intelligencer and Eastern Chronicle, the first notice to be published thirty days at least before the sale, and to observe the directions of law in such cases provided, and to account with the Judge of Probate for the proceeds thereof. Given under my hand and seal of our Court of Probate, the day and year first above recited.
H. W. FULLER, Judge.

Attest: W. EMMONS, Register.

V. B.—The Administrator may adjourn such sale, if expedient, not exceeding four weeks.

Copy.—Attest: W. EMMONS, Register.

POETRY.

A DIRGE.

To earth! To earth!
Lay her in the gentle earth
With all her sorrow, all her worth,
Till she claim another, brighter birth!
Lay her in the gentle mould,
Lay her, now how pale and cold!
She was young, and fair and good,
Yet her doom was understood;
For she sought the specious ill,
And obey'd her burning will,
Till the victim did discover
All the darkness of the lover,
All his falsehood, all his pride,
Then a pang—and so she died!
Lay sweet sorrow in the earth!
It shall have a brighter birth—
Love, where passion is forgot,
Love, where falsehood liveth not—
Cloudless beams in azure bowers,
Where no tempest ever lowers,
All the secrets of all flowers—
Heavenly, endless, bright, immortal, happy hours!

New Monthly Mag.

RELIGIOUS MISCELLANY.

From the N. Y. Gospel Herald.

LETTER.

From Rev. Hosea Ballou, to Rev. Dr. Beecher, of Boston, on the Licentious Tendency of Universalism.

Sir,—I addressed you some time ago, on the subject of "a Mighty Fallen Spirit," of which you said not a little, in one of your sermons. In that address I endeavored to point out some of your egregious errors; and I had some hope, though I confess it was but small, that you would profit by my attempt, though it was but a feeble one. In my humble opinion, it was your duty to defend the sentiments on which I then animadverted, if you were of opinion that they were either capable or worthy of defence; but what you think of them I know not, nor do I perceive any way by which I can ascertain.

I have still a mind to do you good, without the smallest expectation of receiving any thanks from you. Being informed that you recently gave out public notice that you were going to prove, in a lecture, the immoral tendency of Universalism, and having also been certified that you made the attempt on the evening of the 4th Sabbath inst. but utterly failed in making out any thing on the subject, more than your bare assertions, accompanied with numerous gross sophisms, I thought it my duty to suggest some method by which you may better succeed in such an undertaking. There is nothing which makes a public preacher appear to greater disadvantage than to promise a piece of work beforehand, and when the time comes to fulfil the promise, then to go to work without understanding his subject, and without any proper method of executing the undertaking.

1st. Then, let us distinctly understand what is to be proved. It is this: immorality proceeds from a belief that all mankind will eventually be made holy, happy beings, through the mediation of the Lamb of God, who taketh away the sin of the world. Having this statement perfectly distinct in your own mind, make it equally plain to the understanding of your hearers. This faithfully done, you must next proceed to demonstrate that the germ of immorality is necessarily wrapped up in this faith, and naturally grows from this hope. To do this to the understanding of your hearers, you can take an individual for example. And as it is to be expected that a man knows as much about himself as he does about any other person, you may speak in the first person singular; and if it sound a little like egotism, no matter; the subject is of importance, and the object of infinite concern. Stand up then boldly and address your congregation thus:—My fellow travellers to eternity, I assure you that I believe, without a doubt, that when my mortal pilgrimage on earth is ended, I shall be with Jesus, the Saviour of sinners, that I shall be holy as he is holy, and happy as he is happy; and I also know, for positive certainty, that this belief and this hope work in my very soul the work of sin, and bring forth in my actions the vilest abominations which ever violated the divine law, dishonored God, or degraded human nature.

You will easily perceive sir, that less than this amounts to nothing. You certainly cannot know the fruits of a belief that you never possessed; and you can easily see also, that if a firm belief in your own salvation will not produce those evil effects, the belief that others will be saved, could have no such effect on you.

Having pointed out one method of substantiating the fact that universalism tends to all manner of immorality, it may be proper to furnish you with another. It is said that in your late discourse on this subject, you quoted no proof from scripture. This, sir, is a great pity. How happened it that you did not quote the first transgression of man, as recorded in Genesis, and show your hearers that the sole reason why Adam transgressed, was his faith in Jesus as his Saviour? And why did you neglect to demonstrate that the whole difficulty which incited Cain to murder his brother, was his firm belief that both he and his brother were embraced in the ever blessed covenant of salvation? Had you shown these things, you would, not have been laughed at for your puny, puerile assertions, unaccompanied with the least shadow of proof. No, indeed, but your convinced auditors would have been weighed down with an awful solemnity, and a deep conviction of the danger of believing in the doctrine of salvation; and would have fled for safety to the doctrine, the terrorizing doctrine, of everlasting sin and eternal condemnation! And by this time, my dear doctor, you might have elevated your voice, and even commanded fire from heaven to vindicate your reasoning, show-

ing that the sin of Sodom and the cities of the plain, was all owing to Universalism, and when you had set forth the fiery vengeance that fell on that abominable people for their faith in salvation from sin, you might have said that you had got before your story, and, by way of a parenthesis, given your hearers to understand that no other sin was the occasion of the drowning of the old world.

How can you account, sir, for your neglect, on this all important occasion, to instance the horrid murder of the Lord of Life and Glory, by the abominable High Priest of the Jews and the hypocritical Scribes and Pharisees, with the whole estate of the elders of the nation?—Do you not know that it was this immoral doctrine of universal salvation that so enraged that wicked people against the Son of God?—If they had not been fully persuaded that he was the Saviour of all men, what in all the world could have so incensed them against him? Sir, it is astonishing that you should neglect such palpable proofs, recorded in the scriptures, and stand up in your desk, pronouncing a long string of empty assertions, until you and your hearers were weary; and after all, they were not convinced.

Doctor, you had better make another appointment for the purpose of convincing the good, but ignorant people of this city, that immorality was never known in the world until the doctrine of universal salvation was set up and believed. And before you again attempt this necessary work, a labor so much needed, make yourself perfectly acquainted with this method which I have recommended. Begin your task at the right end, and go on regularly; be careful that you do not forget to add the weight of history to your conclusive arguments. Show your hearers that all the abominable persecutions which have deluged the world in blood, were all set on foot and carried on by universalists. Quote history, and prove that Nero was a believer in the final salvation of all mankind, by Jesus Christ; and that it was this belief which caused him to set fire to the city of Rome, and lay the crime to the Christians. Show, moreover that the whole of the ten persecutions which preceded the reign of Constantine, in which many millions of professed Christians lost their lives, were all carried on by universalists. But do not stop here; go on and demonstrate your subject by showing that all the persecutions practiced by Christians against Christians, were entirely owing to a belief that finally all mankind will be made holy and happy. Give your hearers, sir, to know that the Roman Inquisition is, and always has been, an engine of universalism; and after you make them understand that more than fifty millions of protestants have been put to death by those abominable believers in universal salvation, go on and prove from history, that all the persecutions which have been carried on by the protestants, were owing to their belief that God is good and gracious to all mankind, and will finally make all holy and happy. I beg you would not forget that those who hung the Quakers in Salem, were universalists.—Make this truth known to your hearers, and assure them that the very spirit of universal grace is the spirit of persecution. Show them, also, that all the crimes which have been committed in our country, and for which many have been executed, were all committed by universalists; and that there is not now a criminal in confinement, who is not a believer in this demoralizing doctrine.

Sir, you must not think your work is done until you prove, on the other hand, that the spirit of everlasting condemnation and eternal punishment, is the meek and humble spirit of Jesus; that it is the spirit of charity, which suffereth long and is kind, that such as believe in endless punishment are so tender hearted that they would rather suffer death, in the most cruel manner, than to persecute others. I beg you not to forget to state the fact, that John Calvin would never have put Dr. Servetus to death, in so cruel a manner, had not Calvin been a universalist.

When you shall have made all these things evident, your undertaking will be accomplished; and you will hear the welcome sentence, well done, good and faithful servant.

Yours, &c.
HOSEA BALLOU.

From the Trumpet and Universalist Magazine.

EXCOMMUNICATION.

In June last, Mrs. Mary Cochran was excommunicated from the Calvinistic church in Londonderry, Vt. There is nothing peculiar in this event, except the unusual good sense and spirit with which an unassisted female resisted the insolence and presumption of a clergyman and of one of those petty bodies, calling themselves the church of Christ. It seems this lady had been egregiously wicked as, once in a while, to attend meeting with the Universalists, and even to commune with them in remembrance of the Lord Jesus Christ. By the way, the Orthodox clergy in Vermont seem to have an uncommon share of affliction, arising from the too enlarged charity of their female church members. We frequently hear of their troubles in this respect. Their sisters seem to take the lead (to the honor of the ladies in Vermont be it spoken) in breaking over the bonds which bigoted clergymen and church members have endeavored to set up. After having received a complaint from the pastor, Mrs. Cochran, who appears all along to have had much more good sense than the clergyman, addressed him in the following words:

Londonderry, Vt. Dec. 22, 1823.
"I never have attended but one Universalist meeting when there were any other in town. As it respects communing with the Universalists at their table, I do not consider it so any more than I consider it

Mr. Clark's table, when I commune with you. I consider that the table is the Lord's, and that Christ has commanded all his followers to partake of the elements in remembrance of him. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, and not to the church. If we suppose the Universalists wrong, it need not deter us from communing with the Lord at what you are pleased to term their table. Our Saviour, when on earth, could eat and drink with Publicans and sinners, and shall we refuse to do the same? I thought, sir, when I united with this church, they held to open communion, as they frequently spoke of the Baptists "putting up the bars." Now, sir, I wish to inquire how far open communion extends, that I may know where to "put the bars up?" Brethren, I believe we need more charity and more humility, and less self-righteousness. I do not know but you mean to excommunicate me from your church for these things. If so, all I have to say is, that if you take the judgment seat on earth, you cannot assume it in Heaven, nor at the time when "every mouth will be stopped, and when all the world become guilty before God."

MARY COCHRAN.
PHILETUS CLARK, Pastor.

There is much good sense in the above letter, and we publish it as a sample of what ought to be turned back upon these arrogant clergymen, when they undertake to abuse their church members. The example of Christ is very properly referred to; and although it may have had no effect on the minister in Londonderry, Vt. we trust it will on others. The following is a specimen of the arrogance with which he treated Mrs. C.

Londonderry, Vt. April 7, 1829.

"This church have taken into serious consideration a complaint exhibited against you for neglecting frequently the public worship of God with this church, and uniting with Universalists, and have judged you guilty of these crimes, which is a censurable breach of covenant obligations. Since you manifest no signs of repentance for these things, but have openly avowed Universalist sentiments, we now admonish you in the name and by the authority of Christ, forthwith to hearken to divine rebuke; lay to heart your sins; the affront you offer to Christ, and the just occasion you give to your Christian brethren, who are bound to watch over you in the way of Gospel discipline, and not suffer sin upon you. We earnestly exhort you for the sake of your own soul, seriously to consider what it is you can gain by your impenitence, and whether it will compensate you for the loss of everlasting life; and how you can expect to stand in judgment before God as you refuse now to comply with your duty and turn to him in the way of reformation. And now as a minister of Christ, and Pastor of this church, I do earnestly beseech you, and in the name of my Lord and Master, exhort and charge you, as you will answer the contrary at the bar of God, that you forthwith, unfeignedly repent of your sins as becometh one who has been made acquainted with her Lord's will, and is under indispensable obligation to walk inoffensively.

This admonition is given you not from any ill-will to your person, but in love to your soul, and in obedience to Christ Jesus, who hath made it our duty, desiring that you may be recovered from the error of your ways, and be reconciled to God and his church; that so you may not be cut off from the communion of the church of Christ here, nor be excluded from the church triumphant above.

By order of the church,
PHILETUS CLARK.

Is not this insufferable? Mrs. Cochran honestly differed from this minister in opinion; and his duty was, either to have done nothing, or else by kind and persuasive reasoning to have drawn her back to the truth. For if his doctrines are true, he cannot want reasons wherewith to defend them; and these reasons should have been the means of bringing her back. But what course does he pursue? He tells her of her guilt, her crimes, her sins, her affront of Christ, her impenitence, meaning nothing more all the time than her difference of opinion from—whom?—from himself, and her communing with those who believe that Christ "shall see of the travail of his soul, and shall be satisfied." What is this but saying, "I know, Mrs. Cochran, that I am right, and that you are wrong. I know it; and if you affront me, you are guilty, you are criminal, you are sinful, you affront Christ, you will lose your soul, and be damned to all eternity." Perhaps Pope Philetus I. thinks himself infallible. If so, we advise him to repair to the Vatican, for he will not find any in the United States who think as highly of him as he thinks of himself.

The good sense which abounds in the following letter from Mrs. Cochran to the pastor, warrants its publication; and in this day of excommunications for Universalism's sake, we have a desire to propose some examples of firmness and prudence for the benefit of those who are in bondage, and know not what to do.

Londonderry, Vt. May 21, 1829.

"BROTHER CLARK,—Your second admonition is little more than a repetition of the first. The crimes you accuse me of are renouncing the faith of this church, and acting the part of a hypocrite. Is it a crime to renounce an error? or hypocrisy not to tell what we believe, if we are not requested to? St. Paul says, 'hast thou faith? have it to thyself before God.' If their faith consists entirely in believing that part of the human family will be endlessly miserable, I confess I have renounced it. But this is only one of a number of what they call the articles of faith. It appears this is the most essential. My parents taught it me when young. I have always lived with its deceptions, and have even been taught that people could not be Christians unless they believed in that soul-

chilling doctrine. As I had little opportunity for other information, I supposed it must be true. But I saw so much deception and wickedness amongst its most zealous advocates, that I thought if such were happy beyond the grave, there could not be much doubt about others. For I could not see any justice in people's being punished or rewarded for such a belief, if it did not alter their moral conduct. And by studying the scripture, and comparing one text with another, I was convinced that it was the will of the Lord, that all his intelligent creatures should be made holy and happy, and that it was not in the power of any one to counteract his will. Yet I had the same love for my brethren and sisters in the church that I ever had, and did not think it a crime, or that I was acting the part of a hypocrite, in meeting and communing with them at the Lord's table. I considered it a duty and a privilege. It is painful indeed to be deprived of the stated ordinances of the gospel; but still more so to hear one attempt to preach the gospel of peace who is trying to make divisions among Christian denominations. I have attended the Baptist meetings a number of times. But this you say is a breach of covenant. I went to a Universalist meeting last fall, and united with them in the celebration of the Lord's supper. I believed them to be Christians, and knowing our church held to open communion, I did it in the sincerity of my heart, as the Lord knoweth. But had I been guilty of fratricide, there could not have been a greater outcry. You first assailed me in public, in a manner calculated to wound and irritate my feelings, by accusing me of committing sacrilege and partaking of the wine of abomination in the house of idols.—Had you exercised that charity and forbearance the gospel requires, the wound, if you considered it as such, would have been healed; but there has been so much tyranny and malevolence manifested, that it has become incurable. True, most of the brethren and sisters I have conversed with in private have appeared friendly, and professed to be grieved that the church had taken up a labor with me, that they had no hardness towards me, they hoped I should not be turned out of the church, &c. But when in the presence of the church, where I most needed their friendship, instead of pleading in my behalf, some of them made false statements with a design no doubt to increase their prejudice, and all with one consent lifted their hands against me. I shall no longer consider it a privilege to be a member of such a society, and hope you will grant me a dismission. My faith is founded upon the rock Christ Jesus which cannot be moved, and I want to live in the enjoyment of it; but cannot whilst I am harassed with complaints and admonitions.

The Apostle James says, 'For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' I have not written this from any ill will, but because I believed it my duty. You may act your pleasure about reading it to the church.

MARY COCHRAN.

PHILETUS CLARK, Pastor.
After this comes the bull of excommunication. Omitting the preamble, it is as follows:
Londonderry, Vt. June 30, 1829.
"And now it becomes my painful, yet necessary duty, to give sentence against you, and no longer consider or treat you as a sister in the Lord. I do, therefore, in the name, and by the authority of our Lord Jesus Christ, and with the advice and consent of this church, declare thee, MARY COCHRAN excommunicated and cast out of the communion of the church—debar thee from their privileges, and deliver thee into the visible kingdom of Satan, for the destruction of thy corrupt principles and practices, that thy spirit may be saved in the day of the Lord Jesus.

PHILETUS CLARK, Pastor,
with the concurrence of the Brethren.
The Pastor resolves no longer to treat Mrs. Cochran, "as a sister in the Lord." She will undoubtedly excuse him, if she can judge what treatment "a sister in the Lord" would receive from what she met with while a member of that church. "In the name and by the authority of our Lord Jesus Christ," who gave Pope Philetus I. this authority? We think it an assumption of authority where it was never granted. Intent on the labor of saving Mrs. Cochran "in the day of the Lord Jesus," yet giving up all hope of doing it either by his own authority, or that of the church, Mr. Clark turns her over to "the visible kingdom of Satan for the destruction of her corrupt principles and practices." So then it seems that she is to fare much better in the hands of the Devil, than she ever did in the hands of her minister. We think on Mr. Clark's own principles the doctrine of Universalism will be established. For if all those who go to God are saved, and all those who go to the Devil will be, there can be no great difference in the end. This we say on the supposition, that the Devil destroys the corrupt principles and practices of men.

The increasing number of excommunications denotes the spread of liberal principles. They will occasionally occur, till the time comes when churches of all denominations shall tolerate in their members the belief of Universalism,—a time which circumstances predict is not far off.

REMOVAL.
ROBERT WILLIAMSON,
TAILOR.
WOULD inform his friends and customers, that he has removed to the new Building opposite Mr. E. M'LELLAN'S Tavern, where he carries on the above business in a NEAT and FASHIONABLE STYLE.

NEW STORE.

W. C. PERKINS has taken a Store in the new block, nearly opposite the Hay-scales, where he offers for sale a complete assortment of
ENGLISH & W. I. GOODS,
comprising a complete assortment of superior Goods, of kinds too numerous to particularize. Also—A large assortment of
HARDWARE & CROCKERY,
especially a great variety of TOOLS for Joiners Cabinet Makers, and other mechanics.
W. C. P. having purchased his Goods in NEW YORK, at the lowest rates, is enabled to sell them as cheap as can be done elsewhere, for CASH or country produce.
Gardiner, Nov. 4. tf—45.

TO LET,

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village—and has been occupied for a number of years past by Rufus Gay; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apple sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL of the celebrated Durham short horned breed, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises.
Nov. 2, 1829. 45

COPARTNERSHIP.

GEO. EVANS & EDWARD F. DEANE,
Counsellor and Attorneys at Law,
Have formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.
Oct. 1829.

INSURANCE AGAINST FIRE.
THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1829. tf

RETAILING MOLASSES.
FOR SALE, 38 Hhds. and Tierces of prime MARTINIQUE RETAILING MOLASSES, for cash or approved credit, at Boston prices. Inquire of the subscriber at the store on Long Wharf, Gardiner.
Oct. 14. AMOS MUZZY.

TOKEN FOR 1830.
THIS splendid annual, which is said to surpass in beauty and excellence, even that for 1829, will be received and for sale at the GARDINER BOOKSTORE next week. As a very few copies only are ordered, those who wish to procure one will do well to look out in season. Every copy of the Token for 1829 was sold in a few days, and there were many second hand copies sold at Auction at about double the cost of new. Oct. 22.

PUTNAM'S MURRAY.

Improved Stereotype Edition.
S. C. STEVENS, DOVER, N. H. continues to publish an ABRIDGMENT OF MURRAY'S ENGLISH GRAMMAR—Containing also Grammatical Notes under rules in Syntax, and Lessons in Parsing. To the latter of which are prefixed, Specimens illustrative of that Exercise, and false Syntax to be corrected. All appropriately arranged. To which is added, a New System of Questions. From the second Fourth-month edition, enlarged and improved. By SAMUEL PUTNAM.—Price 18 3/4 cts. single, 1 1/2 per Dozen.

To this Edition is added two pages of "Parsing Tables," which will be found very valuable, and well calculated to resolve a sentence in Etymological and Syntactical Parsing, into its several parts of speech; to show their inflections and application to the general rules of Syntax, and the mutual dependence of the several words; or, in other words, to explain why a thing be so.

Extracts from Preface.
The sale of the former editions of this work has encouraged the editor to offer the public another, containing as he would hope some valuable improvements. The object of the questions interspersed through the Grammar, is to lead the learner, while committing to lesson, to discover its meaning and application.

As many scholars never use any other than the cheap editions of the Grammar, it is certainly important that such an abridgement should contain, if possible, all the necessary rudiments.
There is, among some, a disposition to slander Murray entirely, and adopt divisions and arrangements altogether new. Every new system has, without doubt, present some new and valuable views. But whether upon the whole, any single system can at present be found, more scientific, or affording greater facilities for learning to speak and write our language correctly, is greatly to be doubted.

RECOMMENDATIONS.

Mr. Samuel Putnam, Sir—I have examined with some attention, the Stereotype edition of an Abridgment of Murray's English Grammar. Having, for considerable time, used the former editions of the same, I was, in some measure prepared to appreciate the lessons in parsing are well chosen and the arrangement of them a valuable improvement. The New System of Questions has long been a desideratum in an introduction to the English Grammar, and seems perfectly to answer the end designed. In short, I regard this little book as a highly valuable acquisition to our schools; far preferable to any work of the kind that has come under my observation, and am persuaded that your labor in this department of early science will meet all the encouragement you can desire.—I am, Sir, &c.

ORANGE CLARK, Principal
of the Portsmouth Lyceum.
Rev. N. Bouton, D. D. Concord, in a letter to the Publisher, says: "I have examined the Analytical Reader and Putnam's Murray, which you were pleased to send me, and do most cheerfully express my approbation of the same."

Dudley Leavitt, A. M. Teacher of Mathematics and Astronomy, Meredith N. H. says: "By your politeness I received a copy of the Analytical Reader, and also of Putnam's Murray, for which please to receive my thanks. I consider both the Reader and Grammar to be well calculated to facilitate the progress of youth in acquiring a correct knowledge of speaking and writing the English Language, and do cheerfully recommend them for the use of Schools."

This Grammar is used, to the exclusion of every other, large and small, by direction of the Superintendent of Schools, in nearly every town in New Hampshire—in Salem, Danvers, Salisbury and many other towns in Massachusetts, besides several towns in Maine and Vermont, and the demand is constantly increasing.

They are for sale by nearly all the Booksellers in the State, and by a large number of Traders. For sale also by P. SHELTON, Gardiner.
Copies gratis to Sup. School Committees and Precursors of Academies, for examination.
Nov. 1829.

ALMANACS FOR 1830.

BY the press, dozen, or single, for sale by P. SHELTON.